

GRAY (J.P.)
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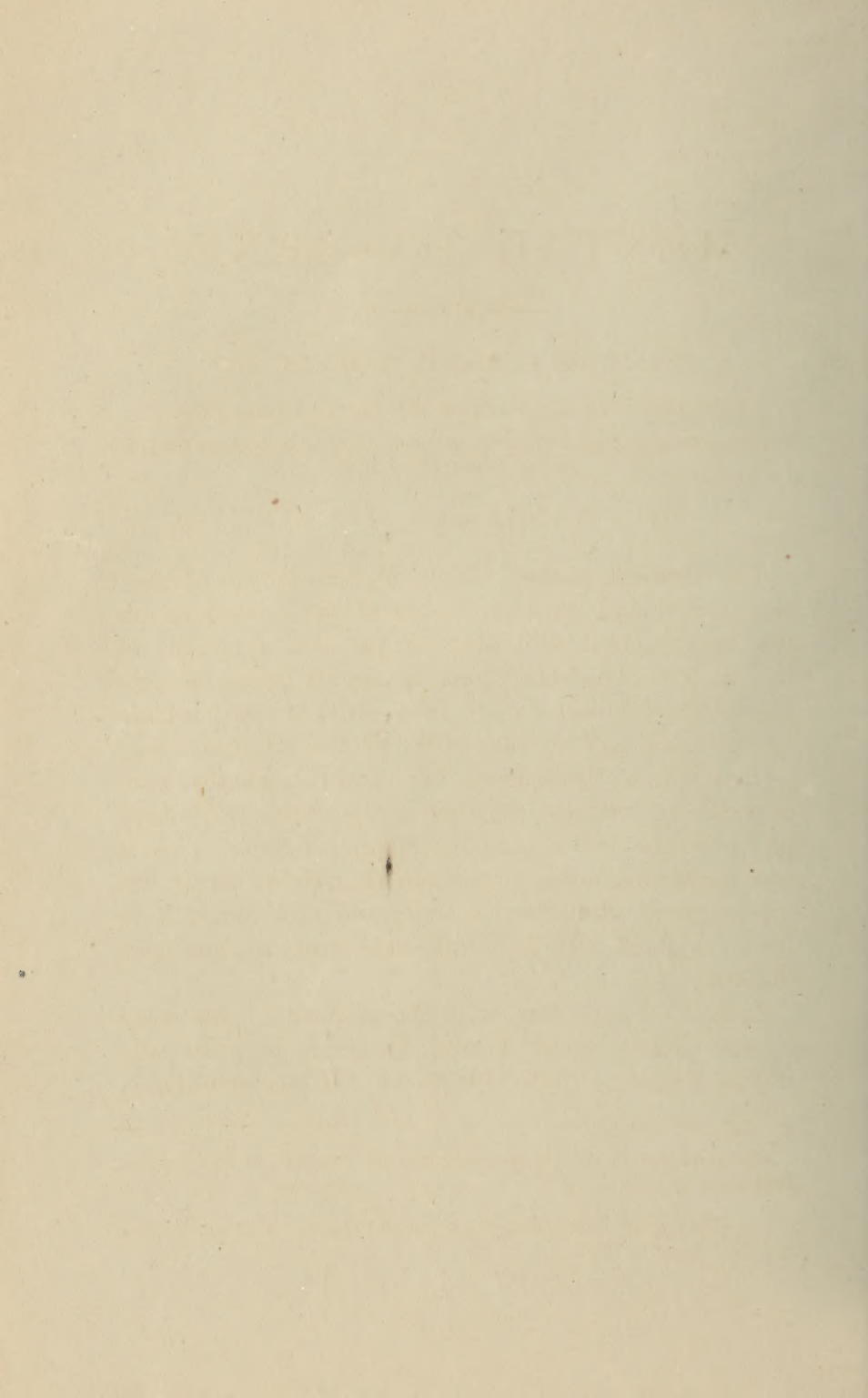
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The classical phrase, "*Mens Sana in Corpore Sano*," is a general and true expression of the related condition of the mind and body for the best functions of human life. Health of body has, in all times, been regarded as essential to the best balance and culture of the mind, and to the most effective application of its activities to the concerns of the world, whether educational or practical, whether in the realm of Philosophy or in the lower plane of Manual Labor. This is true, notwithstanding that there are notable exceptions where great intellectual activity and application have been conjoined with feeble physical structure, and even disease.†

Indeed we must start with the proposition that what is now denominated Mental Hygiene, is practically inseparable from Physical Hygiene. It is comparatively

*Delivered before the International Medical Congress, at Philadelphia, September 8, 1876.

† Dr. Godman, Dr. Robert Hall, the historian Prescott, and numerous other instances might be cited.



a new application of the word hygiene. Dr. Maudsley, in his Gulstonian Lectures for 1870, says: "The time has come when the immediate business which lies before any one who would advance our knowledge of mind, unquestionably is a clear and searching scrutiny of the bodily conditions, of its manifestations in health and disease." Again, "as physicians, we can not afford to lose sight of the physical aspects of mental states, if we would truly comprehend the nature of mental disease, and learn to treat it with success. The metaphysician may, for purposes of speculation, separate mind from body, and evoke the laws of its operation out of the depths of self-consciousness; but the physician who has to deal practically with the thoughts, feelings and conduct of men, who has to do with the mind, not as an abstract entity, concerning which he may be content to speculate, but as a force in nature, the operations of which he must patiently observe and anxiously labor to influence, must recognize how entirely the integrity of the mental functions depends on the bodily organization, must acknowledge the essential unity of mind and body."*

And the great change which has taken place in the views regarding insanity, within the memory of men now living, transferring it from the domain of mere metaphysics, to the jurisdiction of medical science, as a recognized physical disease, witnesses to the same thing. But notwithstanding this intimate connection of physical with psychological conditions, in the study of mental hygiene, it will not be expected that I should go into the former, or into the field immediately related, of Preventive Medicine, as that whole subject has been assigned to my learned *confrère*, Dr. Bowditch, who has already explored and expounded it in the most exhaust-

* Body and Mind, pp. 1, 108.

ive and satisfactory manner. My range of thought must, therefore, rather be general, and less limited by professional metes and bounds than if it were a strictly medical or a purely psychological one, and may, therefore, not prove as satisfactory to my professional brethren. I shall also be pardoned, I trust, on this National Centennial, if I refer to our own nation largely in elucidation of principles, and for practical illustrations.

This whole subject was formerly confined within the range of philosophy alone. In the days of ancient civilization, before real science was born, when the oracle "know thyself," had only a subjective metaphysical meaning, men like Plato and Cicero placed all mental hygiene in the delights of literary conversation and philosophizing. The Academic Groves were the resorts of dreamy contemplation of a State and a World that never could be realized. The Tusculan Villa was a refuge from the clamor of Senates and the wrangles of the Forum, where Cicero and his friends sought their *otium cum dignitate*, secure from the jealousies and conspiracies of politics, whether Cæsar or Pompey should triumph. They knew little of the physiological functions of the body, while they indulged in their acute and poetical, and sometimes touching, speculations upon the immortality of the soul; but modern science, in studying and dignifying the visible temple of the immortal spirit, has only confirmed and followed in the track of Christianity, which first promised to the human body an equal dowry of immortality with the human soul. The Resurrection staggered the Stoics and Epicureans; but it is at least the best warrant in the diploma of modern medical science, now, perhaps, somewhat disposed to spiritualize even matter itself, to endow it with "the promise and potency of every form

and quality of life." On the other hand, the expression "mental physiology" has been coined to identify the study of mind with that of body, and some would even attempt to resolve all psychology into physiology.

Mental hygiene may be variously classified, but, as a whole, it embraces all that relates to the development, exercise, and maintenance of mental activity in individuals, communities and nations, and must, therefore, be considered from an individual, social, and national point of view. It involves education, social culture, religion and national life. With the individual, it begins at birth, and takes cognizance of even the constitutional tendencies, under laws of heredity, as well as of all the circumstances of subsequent life. To the individual then, in a general way, it consists in that general training which will most perfectly and harmoniously develop the body and the mental faculties for the duties of life. At the outset, therefore, on this point, we are met with the questions, who is the individual? What has he to do as an occupation of life? However we may settle on general principles, the rules for individuals must be special. Practically, we must consider classes and conditions. The occupation and pecuniary condition of parents; their culture, social status, and surroundings; clothing, food and climate; proximity to schools, churches, and places of amusement; density or sparseness of population; laws, government, etc., must all be considered as among the efficient and constantly modifying conditions of any system of hygiene proposed.

Thus, it will be seen, it is a many sided and all-embracing subject, evidently too vast for one, in an address of an hour, to do more than simply glance at its main features. Though it may be looked at from various stand-points, as men contemplate life, its duties, objects and ends, from the work they are doing in the world,

the fundamental ideas must be the same, to lead to any practical results. The views which the minister, the lawyer, the teacher, the scholar, the physician, the scientist and the statesman, may take, will be directed, or colored somewhat, by their field of observation, and their bias of education; but on general principles they must be in accord. Mental hygiene covers all the broad field of human energy, embracing all the professions and every branch of industrial life. It looks after man's moral as well as his intellectual nature, for the two can not be separated. It enters into his domestic and social conditions, and follows him in his duties as a citizen.

I. It first looks at *human nature*—at a man as he is born—his utter helplessness, his passions, his needs, physical and mental, and his social, moral, and spiritual wants, and then must devise a scheme for his development. Is this an easy task? The science that would do this perfectly, must, from the realm of physiology, single out the laws written on his members, and harmonize them, in their development and action, with the laws of the spirit written on the psychological side of his nature, and put these in harmony with the laws of nature around him, in whose realm he dwells, and bring all in obedience and loving accord with the eternal truths of God. Mankind has been working upon this problem ever since Adam first contemplated the tree of knowledge, in the Garden of Eden, and was sent forth to his toil and to his own reflections. It will continue to be a problem, for human nature will not change; the human passions, in all their wide scope, are not to be obliterated under culture, but regulated and controlled. Indeed, the discipline of the passions is, in a large measure, the moral side of this great question. Except for speculative study, there is no separation of the in-

tellectual and moral elements, and the regulation of the passions and their proper development become a part of education.

A fundamental principle, therefore, in mental hygiene, is harmonious, intellectual and moral culture, under the recognition of man's essential nature as a spiritual being. This cultivation is imperative, in order that man may be able to recognize, not only his own needs, but his relations to others; that he may, while taking care of himself, be able to see that he forms an integral part of a social organization absolutely essential for his own welfare. The machinery for the preservation, harmony and elevation of social life, must reach to every class and condition; otherwise, the antagonistic elements would impede, if not prevent, all progress, and engender discord.

Common customs, common schools, and common laws, are the most fundamental, and also the most powerful, equalizing agencies in the great machinery of the politico-social life of a people. Through these means the rich and poor meet on common ground, and acquire a certain degree of unity in physical and mental training, and a certain likeness of character and harmony of thought on the great questions of education, morals, politics, and religion, highly favorable to stability, both social and national. Thus great general principles of government become more readily and universally received, and there are left for difference and discussion only the methods and forms of development and application. Still, these means only partially reach into the home life of individuals, where influences are constantly limiting and modifying development, both physical and mental. Indeed, however distinctly the laws of physical and mental hygiene may be stated, like fundamental propositions in law and morals, their individual appli-

cation may be difficult. The circumstances surrounding and controlling, may not only modify, but entirely forbid, their application; and persons, families, and whole communities, do thus drift away from any regulated plan of life, or any reasonable principles of action, as the history of moral epidemics, not only in the past but in the present, would abundantly show. Poverty and ignorance, the breeders of vices and crimes, and the enemies of culture, may render all principles nugatory, except as they are enforced by law. And in this direction political economy is a most important element in the study of mental hygiene, in its broad application to the interests of mankind.

Thus we see in hygienic science the ideas which lead to the study of pauperism and crime, and the care of the dependent classes, whether made so by disease or misfortune; to the origination of means for preventing social evils of every character; to the enactment of laws for the regulation of morals by limiting vices, as in licensing prostitution and the sale of intoxicating drinks; laws for the suppression of gambling, and providing punishment for the publication of obscene literature; laws to prevent the spread of contagious and infectious diseases; and also that higher and grander step, laws for compulsory education, thus compelling the elevation of the masses by undermining ignorance and superstition, the prolific sources of human misery and degradation. This is itself a wide field of inquiry; a field where Christianity and moral hygiene, social and medical science, and sanitary police, must join hands with education and law, to lift into social order the victims of evil and hereditary influences which they are powerless in themselves either to avoid or to conquer.

That mental activity is highly favorable to physical health and development, when systematically directed

into useful channels, need hardly be argued in this day. Intellectual labor seems, as a rule, to contribute to longevity. It was formerly a sort of proverb, that "one of the rewards of philosophy is long life." The ancient philosophers, especially the Peripatetics, pursued their studies and imparted their instructions largely out of doors, amid the varied objects of nature. The amount of physical exercise taken in the open air was a remarkable feature in the life of antiquity, even among its scholars; and we have among them numerous examples of great longevity in men of intellect. Homer, Pythagoras, Plutarch, Thales, Galen, Xenophon, Carneades, Sophocles, Zeno, Hippocrates, Xenophanes, Democritus, and others, reached the age of ninety and upwards, while the majority of such men passed the limit of three-score and ten.

In the early days of this Republic, with simplicity and plain living, we find the same rule holding good. Chief Justice Marshall and Thomas Jefferson reached eighty-four; Benjamin Franklin and John Jay, eighty-five; James Madison, eighty-seven; and John Adams ninety-one. All these men certainly had not only vast intellectual labors to perform, but great burdens of care, anxiety, and responsibility to carry, and even serious privations to encounter; and we might greatly lengthen this list. Bearing on this point I have recently been informed by Governor Seymour, of New York, who has given great attention to the history and character of the North American Indians, that the more intelligent tribes were not only the dominant and conquering ones, but that they afterwards met the struggle with civilization more successfully than those giving themselves up wholly to physical exercises; that they also maintained a higher physical and mental standard, and lived to a greater age; that these tribes, this day, number nearly

as many as in the early history of this country; that they maintain their language, and largely their simplicity of life, in the midst of civilization.*

The ancient gymnasias, as well as the modern signification of the word gymnasium, bear witness to the sense of the importance of combining mental and physical culture. Mental culture is a powerful influence in developing the symmetry of the bodily organism, the tone and expression of the face, the organs of special sense, and harmony of co-ordinating movements of the whole body. One can see this illustrated in our common schools at any time. The power of attention in the majority of young children, in any community, is not much aroused in ordinary life, and they often look dull and stupid on this account. These children enter school, and the direction of the attention to a few simple exercises, in common, awakens the power of attention; and soon, at the tap of a rule, the sound of a musical note, or the word of the teacher, the whole

* Extract from Appendix to Address by Gov. Horatio Seymour, of New York, at the dedication of the Kirkland Monument, Clinton, N. Y., June 25, 1873.—The superiority of the Indians of New York, over those of adjoining States, is proved not only by contemporaneous history, but by striking facts within our own observation. Their pride, heroism, and victories through a long series of years, affected not only their mental and moral characters, but even their physical organizations. * * * Beyond the evidences of their superiority to be found in history and science, we have living proofs of the vitality and vigor of the Iroquois. All others of the Indians, who once lived in the States lying east of the Mississippi, have been swept away, except a few who linger in the wild regions south of Lake Superior. None of them have withstood the power and influence of the whites, except the Iroquois. The Mohawks went to Canada, during the Revolutionary War, and most of the Oneidas removed to Wisconsin about forty years since. The other tribes still live in New York. In all their homes they are surrounded by the whites, and by high civilization, yet their numbers do not diminish at this time. For a while after the whites went among them, they fell off about one-third in population, but they now hold their number, with a slight increase in some cases. But the strength of their character is more strikingly shown by another fact. Although the Indians of New York, for three generations, have lived in the centers of civilization surrounded by a dense white population, with whom they are in constant contact, as their reservations

school instantly responds. Now, under such simple but common and systematic exercises and study, the whole expression of the school changes. The bodily organism soon conforms to the habit of attention and to the systematic mental training, and awkwardness and dullness are soon transformed into gracefulness, courtesy and intelligence.

Another common illustration is the change we mark in servants under the training of intelligent masters; under simple example and the stimulation of mind in the direction of systematic attention to duties, how quickly they are transformed, if they have any reasonable degree of capacity. The same may also be said of soldiers. Hume, in his *Essay on National Character*, says: "The human mind is of a very imitative nature; nor is it possible for any set of men to converse often together without acquiring a similitude of manners, and communicating to each other their vices as well as their virtues."

are small, yet they retain their own language, their own customs, and about one-half hold their old religious faith; yet they have white teachers and preachers who live among them. In sermons or addresses, they must be spoken to in their own tongue, or through interpreters. At the celebration of the Kirkland Monument, a deputation of Oneidas was present. They belonged to a small remnant of their tribe, numbering less than one hundred and fifty, who did not go with their people to Wisconsin. They and their fathers and grandfathers always lived in the heart of New York, in the vicinity of large cities and villages. The tract of land they own contains but a few hundred acres, yet those present at Clinton, who were well-dressed men and women, could only speak to the assembly through an interpreter. In private conversation, with a few exceptions, they speak the English with hesitancy, as their thoughts are all conceived in the Indian language. The whole world is sending representatives of every lineage, language, and nationality to our country; all of these in a few years speak our tongue and adopt our customs, and in a little time are assimilated in all respects with our people. Even the most stubborn races of Asia yield to our phases of civilization. There is not in ethnology a more extraordinary fact than the resistance for more than a hundred years of our influences by this little band of natives. The continued existence of the Iroquois, while their kindred tribes have been swept away, and their resistance to our language and mode of thought, while all other lineages in our land have been assimilated, give proof of the vigor and marked peculiarities of their race.

The great power of mental activity and attention, in modifying expression, bodily habits and movements, as well as general manners, may not only be seen in individuals and schools, but in whole communities and even nations. This is far more than imitation, it is substantial individual culture, the development of all the faculties in more or less symmetry. If we were asked the secret of the physical prowess and conquering power of the Roman people for a thousand years, we should answer it was the military education and discipline of the *whole* population from seventeen years of age, with its stern system of self-restraint and self-regulation. It was a civilization based upon the rigorous principles of the Lacedæmonians, rather than the lighter and more artistic life of Athens. The modern meaning of the word *virtue* was the *cause* of its Latin meaning, as confined to the behavior of men in battle, a stern temperance and self-control behind unflinching courage and endurance. It was once said by an American orator* that Rome was thrice mistress of the world, by her arms, her religion and her law. It is in the last only that she retains supremacy, for there is hardly a civilized nation in which the maxims of Roman civil law do not form the basis of equity. And this is all the result of the primitive training of that great people both physical and mental. The same principle was illustrated in the Puritan Cromwell's troops, the soldiers of William the Conqueror, the German armies of Frederick William in the Franco Prussian War, and conspicuously in the Revolutionary patriots of America and in their descendants, the soldiers on both sides of the contest in the recent war of Rebellion, in this country.

The more we examine into this question of mental hygiene the more it seems to resolve itself, on the men-

* Hon. Hugh S. Legaré, of South Carolina; N. Y. Review, 1841.

tal side, into a statement of the best methods of education and training to secure the highest and truest culture. And this is the line of thought which forces itself upon the mind as the true exposition of the words mental hygiene—a system of culture embracing all the interests of man in all his relations of life; education in its highest expression and broadest application; education to secure not simply a knowledge of man, and of nature and her laws, and the awakening of the faculties to a deep obedience which will make man reverence *her* in all *her* works and ways, or, in the beautiful language of Prof. Huxley, “the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces, but men and their ways, and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with these laws,” adding “for me education means neither more nor less than this”—clear emphatic words of which no one can mistake the meaning; but far more than this, we should demand a broad and deep culture of man which would do all this, and which would also awaken in the soul a full consciousness of its responsibility to One by whom all things exist; an education which would not only raise man to harmony with the laws of nature, but which would also raise him to obedience to the laws of God; which would make his life, real, earnest, pure and useful. To accomplish this, mental hygiene must include, therefore, not simply the mental and moral training in a general, but also in a particular way; must as well include social restraints and duties, as I have heretofore indicated, and embrace a supreme regard for the welfare of the country—a true patriotism.

It is not out of place in this centenary year of the nation, to remind ourselves that this element of moral

and religious restraint and discipline, this spirit of subjection to an overruling power above nature, was not left out of the practical life and training of its original founders. The first settlers of this continent began their conflict with wild nature, and still wilder savages, under a system of self-discipline and sense of religious responsibility, sterner even than that of the old Romans. It was indeed their *virtue* that brought them through successfully in their contest with the mightiest empire of Europe, and enabled them to lay the foundations of a governmental fabric which has been the astonishment and the study of European statesmen.

But to follow up the subject of mental hygiene in relation to individual life, it must be evident that I should have to enter into details not possible in such an address as this; I should have to take into consideration, not only the whole scope of what I have denominated, in a general way, educational means and influences, including domestic life, but also age, sex, civil condition, heredity, passions, the influence of climate, social customs, religion, etc., in all their varied relations as found in action in individuals, as also the questions of food, water, exercise, air, sleep, etc., all essential conditions and vital questions in the study of individual hygiene.

II. When we come to the question of mental hygiene in communities, we include all hygiene as to individual life, and at the same time enter the wide domain of sociology or social science. Here again we meet the great problems of education, social customs and laws, intermarriage, amusements, and indeed all the conditions of social and civil life, together with religious culture, which, though I have named it last, is really first and fundamental. In this age of books and think-

ing no man can ignore this latter point, if he would. While I have never been able to see any conflict between Science and Religion, certainly the tendencies of the times are rather to question closely their relations and their respective domains. Christianity has been challenged by science, in some quarters, and the old questions of faith, free will, responsibility, necessity, etc., are again discussed in the light of increased physical knowledge and physiological investigations, and the more advanced views of psychology.

The literature of the age itself illustrates the subject of mental hygiene. Bulwer, in his "Caxtons," gives an admirable chapter on the hygiene of books. He suggests that reading should be governed by the mental state; that it should be suited to the morbid drift of thought, or the malady of the individual. As an illustration, he speaks of the folly of attempting to amuse a man in the midst of a great sorrow; and nothing could be more in accord with sound psychology. Referring to Goethe taking up the study of science, after the death of his son, he says, "Ah! Goethe was a physician who knew what he was about. In a great grief like that you can not tickle and divert the mind." He recommends for the sorrows of middle life and old age, "bringing the brain to act upon the heart." He would thus have philosophy lead and temper the emotions and the will, and enrich the true life by contemplating the lessons of experience. He says: "For that vice of the mind, which I will call sectarianism, not in the religious sense of the word, but little narrow prejudices that make you hate your next-door neighbor because he has his eggs roasted, when you have yours boiled, and gossiping and prying into people's affairs, and backbiting, and thinking heaven and earth are coming together if some broom touch a cobweb that you have let grow

over the window-sill of your brains—what like a large and generous, mildly aperient dose of history! How it clears away all the fumes of the head * * * how your mind enlarges beyond that little feverish animosity to John Styles!" Here we have a strong hint, not only against the cultivation of a narrow range of thought, but also of the great value of that wide mental scope which takes in the interests of others, and occupies the mind in public and social interests and affairs of State.

Again he says: "I remember to have cured a disconsolate widower, who obstinately refused every medication, by a strict course of geology. I dipped him deep into gneiss and mica-schist. Amidst the first strata, I suffered the watery action to expend itself upon cooling crystallized masses; and by the time I had got him into the tertiary period, amongst the transition chalks of Maestricht and the conchiferous marls of Gossau, he was ready for a new wife." But all men and women can not grasp geology. No, but all can find, in morbid states, some serious mental occupation, if it be only their own sphere of labor, or some useful course of reading which will occupy them *out of themselves*; this is the secret, *out of themselves*. This would be substituting action for mere sentiment, a most important principle in mental culture. No lesson is more important than this, and it gives emphasis to what all experience teaches, that in the substantial realities of life are to be found the true sources of healthful mental discipline and growth; that while amusements are useful as recreation *after* toil and responsibility, they are not to be looked upon as the daily pabulum of the individual or of society; that, in excess, amusements become a kind of dissipation which creates a distaste for systematic and useful labor, and for the quiet of

home life and its practical duties, and for all rational social intercourse. Thus real life grows tame and insipid; a constant, restless desire for excitement is substituted for the deep, solid stimulus of duty, of domestic responsibility, and of that substantial mental culture which alone can give to society strength and virtue.

Sentimentalism is a tendency of the age, and has a most important place, but it should not become so dominant in social life and in education as to exhaust the mental energy in trivialities, or in mere expression of the feelings, instead of leading it to action and duty. Mere sentimentalism, whether in social life, religion or politics, demoralizes and emasculates all life and action; it is but a sensual indulgence at the expense of all vigor and energy in the practical advancement of the individual or of society. What the school of sentiment, as headed by Rousseau, did for France—the extravagances, the follies and the fanaticisms to which it led—is patent enough from French history since the Revolution of 1789. By sentimentalism is here meant that exaltation of the feelings and sympathies of the mind which is always expending itself upon unworthy objects or causes, or in the mere contemplation of those that are worthy; which Butler, in his *Analogy*, has pointed out with great psychological penetration, as mere emotional impulse, with no practical object, and no outlet for reasonable action, and which is, therefore, always enervating and destructive to mental character.

This tendency is not found simply in the immense indulgence in novel reading in these days; in the graphic and picturesque portrayal of crimes and social vices; in newspaper serials, which flood the country, and which are brought before people at every bookstand, and in all the avenues of travel; in the publica-

tion, broadcast, of the minute details of crimes, suicides, and court trials, where sickly sentiment, and social vices, and the passions of mankind, become the staple and the sum; but this tendency is also seen in science and in much quasi-religious teaching, as well as in a multitude of so-called social and humanitarian schemes which promise to lift man into a realm of thought and feeling where he will necessarily, as by a law of his being, drift to the good. This spirit of sentimentalism and restless love of novelty is only a form of skepticism, and drifts into sensualism in morals, into useless and vague speculations in science, and into transcendentalism and infidelity in religion, and in all its tendencies leads to morbid, unhealthful, and impracticable mental action.

Carlyle has said that "the proper task of literature lies in the domain of Belief, within which, poetic fiction, as it is charitably named, will have to take a quite new figure, if allowed a settlement there," and that "the exceeding great multitude of novel writers and such like, must do one of two things, either retire into nurseries, and work for children, minors and semi-fatuous persons, or sweep their whole novel fabric into the dust cart, and betake them with such faculty as they have, to understand and record what is true, of which there is, and ever will be, a whole infinitude unknown to us;" and he adds, "poetry will more and more come to be understood as nothing but higher knowledge, and the only genuine romance for grown persons, Reality."

Bulwer, with a sort of prophetic fore-glimpse over the field of these developing tendencies, speaks in the chapter already mentioned, of "curing a young scholar, at Cambridge, who was meant for the Church, when he suddenly caught a cold fit of free-thinking, with great shiverings, from wading out of his depth in Spinoza."

He failed when he tried him on the divines, but succeeded by dosing him first with chapters of faith, in Abraham Tucker's book; then strong doses of Fichte; after these the Scotch metaphysicians; ending up with a plunge bath into certain German transcendentalists. He adds, "having convinced him that faith is not an unphilosophical state of mind, and that he might believe without compromising his understanding, for he was mightily conceited on that score, I threw in my divines, which he was now fit to digest, and his theological constitution since has become so robust that he has eaten up two livings and a deanery." Now "wading out of his depths in Spinoza," is admirable. These youths are now grown quite numerous, and count among them some of the ablest scientists, who seem to be carried away by "winds," or by "doctrine," into what St. Paul styled, in his day, "science, falsely so-called." They drift so far out as to get into what they call the "unknowable" and the "unthinkable," which phrases, if the veil of time was removed, would disclose underneath the inscription of the Athenian philosophers on a certain altar, noticed by St. Paul, as he entered that learned city eighteen hundred years ago.

If we look through the history of such mental drifting, we can not but recognize it as productive of vast evil. Certainly such speculations have, as yet, made no scholar wiser or better, judging by what they have imparted to the world on the subjects of Christianity or Revelation. To be sure, we are aware that doubt has been even dignified as an essential condition of mind for the highest perception of Truth! Now the mental hygiene suggested by Bulwer was as admirable as his diagnosis. He did not strand his patient, at the start, by discussion and dialectics, but led him by a line of thought, natural to the patient, through the

regions of apparent contradictions and doubt, according to his powers of mental digestion, and finally cultured him to the full truth, and at length made a Dean of him, where he had the widest scope for faith and works, as well as a field for mental action in the highest range of human duty.

A most notable instance of this "wading out" is the case of a late president of the British Association. A brilliant man, with rare powers of analysis of physical facts and phenomena, his mind trained in this direction, he launches out on the track of the great spiritual ocean, to which he applies his physical tests, and fails. He is followed instantly by another brilliant mind in physical science, who takes down his system of astronomy to follow the wake of a new leader. These are conspicuous cases, and in other times the former might have become the founder of a sect; but instead of that, his structure falls to pieces as he contemplates it. Besides, he confesses that he has *moods*, which is equivalent to unsoundness, when moods are confessed in explanation of statements and opinions. This is encouraging, for it shows that the great and constantly increasing body of truth, extended in all directions, is not only unmoved by skepticism, but is gradually undermining it by explaining the phenomena on which it rests for the title of its existence, and is also revealing principles so much mightier and broader than man's theories of Nature and of God, that Skepticism dies in the light of Truth.

Newton, after reaching far into the arcana of nature, and finding his vast knowledge so little of the whole that he compared it to a few pebbles on the shore of the ocean, is the modest but grand symbol of true progress. He illustrates the majesty of science, and her respectful homage at the feet of the Creator. That

science which is "puffed up," and which stands ready to unveil the sanctuary, and to enter into the holy of holies and reveal the Almighty to man by chemistry and telescope, and thus find out the secret of his creation and existence, and discover the government of the moral world in a series of correlated forces, is not the science of religion which can captivate the world of to-day. However man may move in a cycle of the same truths and deceptions, in kaleidoscopic variation from age to age, God is unchangeable, and has declared Himself to be "past finding out."

So principles are eternal, though our methods change. The ideas of God, in ancient philosophy, which Pythagoras and Socrates, Plato and Cicero, saw dimly through the body of science and truth then developed, can not, at this day, be accepted as religion, though their faith and loyalty to an invisible Creative power stand unquestioned, and like a rock in the desert of centuries. Though Plato is perhaps the grandest figure standing forth in the history of human mind, his theories are but as the dawning light to the mid-day sun, in the abstract truths, developed science, and revelation of to-day. Much less can we accept Democritus and his followers. When Horace sang of the "*Integer vitæ, scelerisque purus*," he but struck a glimpse of the same truth which belongs to the province of religious culture, and which had long before been uttered by the Royal Psalmist, "Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful, but his delight is in the law of the Lord." The psalm of Horace and the psalm of David are alike devout confessions of the blessedness of purity, and are tributes to the importance of moral culture as an essential to the full development of mind and mental balance.

Indeed, without this moral culture, we may say, it is well nigh impossible to understand even Nature herself. Certainly this is so, as far as the ideas of purpose and design are concerned. As Baring Gould has well put it, the world is a visible exhibition of the ideas of God, a mighty book to be read. But who is to spell out this Created speech and comprehend its significance? Those who are to catch and understand the ideas of God, must have a spiritual nature capable of perceiving such truths. "Therefore, he who is to read Creation, must be neither mere spirit nor mere body, but must have a spiritual nature combined with a corporeal nature, so that, through the things revealed to the mind by the bodily senses, the thoughts of God may be perceived." Mental hygiene or culture, from this standpoint, recognizes the essential nature of man as a spiritual being, and points to the necessity of educating his moral nature in harmony with his intellectual, to bring forth the full man.

In this view the very wastes and solitudes of nature come to have their moral and spiritual uses. In a burst of enthusiasm, Baring Gould exclaims: "The time of Alpine snow has come; age after age has seen it powdered on the mountain peaks, slide down the flanks in ice, and flow away in rivers to the sea, unesteemed save for the water it yielded. But its time has come, its value is known. There is no medicine to a weary brain, like the golden light on a distant bank of Alpine snow * * * * I remember a mountain scramble leading me suddenly from rough rocks and sear grass, upon a dell of rich greensward, girt about with pines. Set in the turf was here and there a fallen star—a yellow anemone; on the rocks the carmine Alpine rhododendron was in full blaze of blossom, and over all the sward was a tender bloom of forget-me-not. Overhead *burnt*

a glacier in the summer sun, and a thread of silver fell in powder from it, waving in the soft air. I am not ashamed to tell you that that vision filled my heart to overflowing. God spake through that scene, through every flower, out of the mountain, out of the ice. The voice of God, walking in that garden, was as audible as of old in Paradise, when Adam heard it in the cool of the day."

No reflecting man can fail to see that the attention given to education, all over the world, is a most significant fact in the history of this period. That education, in some degree, shall be universal, seems to be a common sentiment. That this is essential to the progress of civilization, needs only to be stated. The great questions that arise are, what shall education be, and what shall it include? Shall it include religious instruction in all fundamental training? is the real problem, however the question may be stated. And reaching higher in the scale, the same great question intrudes itself, only in a different form. The scientific theory of culture, set forth by the school of which Professors Huxley and Tyndall are exponents, as Principal Shairp has so well pointed out, gives little account of, and makes no provision for the moral elements of human nature, and this would seem to be its deep defect. As he truly says, "the knowledge of the highest things, those which most deeply concern us, is not attained by mere intellect, but by the harmonious action of understanding, imagination, feeling, conscience, will—that is, of the whole man—reason in its highest exercise, intelligence raised to its highest power." And this for the single reason that no science can call our *whole* nature into play at once. This can only be done by religion, which alone calls upon the whole of man. When Prof. Huxley presents life as a game of chess,

with an invisible player, he endeavors to save the idea that a man *must* respect the rights of others; but there is no more room for such an idea in his scheme than there is in a shipwreck, or in Darwin's doctrine of the survival of the fittest. It is *not* a *natural* impulse of man to respect the rights of others, or "to love one's neighbor as one's self;" as Principal Shairp has well said, it requires the whole weight of Christian motive to do either.

III. When we come to examine mental hygiene from a national point of view, we see that it comprises all that gives intelligence, character, dignity, progress, and stability to national life. In this greater field the lesser are included. That hygiene which tends to elevate a people both mentally and physically, by a true and rational culture, is in fact mental, moral and physical training, resting on definite principles, and these so accepted as to become the prevailing and growing habit of the people; or, in other words, culture extending itself into national habits, thoughts and pursuits. Whatever theories we may adopt as to the equality of man, the best practical result of national training must be to give to each class of minds that bias which will serve to develop useful individual tendencies, and at the same time, in the main, correspond with its social status. For whatever general education or fundamental culture we may rest upon as a prescribed system for general application, the professional man, the merchant and business man, the mechanic, the farmer, the clerk and the laboring man need different training to fit them for practical life. The question of mental hygiene is therefore not simply how we may best train men so as to cultivate mental health and physical vigor, but also how we are to bring about the use and application of all the principles and agencies which are best adapted

to develop, expand, and maintain in balance the mental and spiritual life of individuals, communities and nations, so as to insure progress in civilization, a healthy state of general and domestic morals, and, at the same time, the advancement of culture, arts and industries.

It is only within a comparatively short period, that the study of general and mental hygiene has been demanded, under the progress of science. This study has been stimulated by the developing necessities of civilization, the greater attention to sociology, and the progressive ideas of personal liberty and responsibility. All the ancient civilizations were but little concerned in the welfare of the individual, as a unit going to make up national life. Knowledge and the exercise of governmental functions were confined to the few. The great masses were only so much brute force, or mere physical elements, in the hands of rulers and leaders, to carry out their own ends; and to all this the masses gave almost absolute assent. The lives of the people were held cheap by the rulers, as well as by the people themselves. Even the great revolutions, from time to time, were not movements of the people, but were simply brought about by kindred though antagonistic governing families, and the people were used in their respective interests, being aroused under the temporary stimulation of the passions of the hour. They had no appreciation of the ultimate tendencies of public movements, and no hope or desire for personal elevation or advancement. In such a state of national life, mental culture could have no wide significance, and no place except among the learned, as a mere subject of contemplation. Therefore for many ages we have little on the subject of mental hygiene, in any direction, beyond the philosophic declarations and fables of learned men. The priestly orders, indeed, in ancient times combined

and exercised largely the professions of minister, teacher and physician, and were also the trusted advisers of kings. The Mosaic law laid down the rules of hygiene, as it did those of morals, intermarriage, and worship, in a single code.

The aphorisms of Hippocrates embrace about all that is valuable in medical literature of the pre-Christian centuries. The Code of Health of the School of Salerno, for hundreds of years a medical classic, contains the recorded knowledge on the subject of health down to the sixteenth century. A recent translator, Prof. John Ordronaux, says of it, "It was for ages the Medical Bible of all Western Europe, and held undisputed sway over the teachings of its schools, next to the writings of Hippocrates and Galen." It contains a great many precepts and dietetic rules, but deals little with mental hygiene; and this is the sum:—

"Salerno's School, in conclave high, unites
To counsel England's King, and thus indites:

If thou to health and vigor wouldst attain,
Shun weighty cares—all anger deem profane,
From heavy suppers and much wine abstain,
Nor trivial count it, after pompous fare,
To rise from table and to take the air.
Shun idle, noon-day slumber, nor delay
The urgent calls of Nature to obey.

These rules, if thou wilt follow to the end,
Thy life to greater length thou mayest extend.

Shouldst Doctors need? be this in Doctors' stead—
Rest, cheerfulness, and table thinly-spread."

The author closes with a valedictory which would indicate that he felt he had accomplished a great work:—

“The Flower of Physic endeth here its strain;
The Author, happy o’er his garnered grain,
Prays that in Heaven there be prepared for him
A seat near Christ, and His blest Seraphim.

Amen ! ”

We must not forget, however, the great services rendered, during the dark ages, to Science and Literature by the Monks and Religieux while buried in their cloisters, as well as their work in preserving the treasures of learning from the all-surrounding devastation.

It is admitted by all historians that, in days of violence and anarchy, the Church was a defence and refuge of the poor and the oppressed, as well as of the learned, against the hand of tyranny and rapacity. To the Benedictine orders, at least in their constant and systematic attention to the cultivation of the soil, and the implements and improvements of agriculture, we owe a great lesson of that primitive truth, that in the sweat of man’s face shall he eat bread. It may even be said that the motto of this order, *laborare est orare*, has become the watchword of modern civilization, for in no period of the world has labor been so dignified as in these times, and the machinery of labor so multiplied for the uses of man.

Mental hygiene, from a national point of view, would also cultivate in the people a harmonious and universal aim towards elevated and yet practical ideas. A national sentiment, fostered and dignified by government, in favor of education, mechanics, agriculture, arts, becomes a most powerful mental stimulant to individual effort, and seems to give breadth, tone, and vigor to

national mind and character. No people, perhaps, ever gave more earnest and practical attention to educational power and the value of morality, as elements in government, than the Puritan stock of New England. From the first, the church and the school-house rose side by side, and whatever economy and frugality they exercised in affairs, and they were marvels in these virtues, they never stinted the head and the heart. They had lofty ideals, and they practiced stern virtues, and when national oppression came they had stout hearts, willing hands, and clear heads, to offer in the struggle for liberty and the founding of a nation. The sentiments of Union and Liberty, early and deeply rooted in the mental soil of the early inhabitants of the American Republic, have propagated their influences and spread their roots and fibers through the blood-soil of children's children, and we see the result in millions of active, intelligent minds, carrying forward with united and persistent purpose the vast interests of this great nation, and subduing this mighty continent, in its multiplied physical resources, to the utilities of mankind, as though governed by a single national impulse.

The founders of the Republic, in every part of the land, seemed to have been thoroughly permeated with the spirit of personal and public duty. With them, Liberty meant Law and obedience to principles of Justice—an obedience, as beautifully expressed by Ruskin, "chastisement of the passions, discipline of the intellect, subjection of the will, fear of inflicting and shame of committing a wrong; respect for all who are in authority, consideration for all who are in dependence; veneration for the good, mercy to the evil, sympathy with the weak; watchfulness over all thoughts, temperance in all pleasures, and perseverance in all toils."

Had our ancestors cultivated the softer graces, and given themselves up to games, sports, and ease of life, and the government contented itself with hereditary dignities, leaving the mass of people in ignorance, and to think and act only in the narrow sphere of providing daily bread by daily toil, how different would have been the mental status of this nation to-day! If, on the other hand, the inhabitants of this country should ever become so demoralized and degraded as to find their contentment, like the people in the latter ages of Rome, in material comforts alone—*panem et circenses*—mere bread and amusements—then, too, like the later Romans, they would soon become the prey of family feuds and contending factions, ending in the despotism of a swift succession of flagitious rulers, till the whole political system would sink into final disintegration and ruin.

This Centennial, a part of the movement of which this International Medical Congress represents, is a great national thought, and a most powerful influence in stimulating national mind, as well as individual, in the direction of healthful mental activity. Indeed, it is itself a vast and far-reaching means of culture, which touches a responsive chord in nationalities of the most diverse social and political character, but nevertheless in harmony in the one direction of progress. To impress men by such magnificent displays of wealth, mechanism, and art; to show them that life is more than meat and drink; that a nation is great and powerful in proportion as its citizens are cultured to refinement, utility, morality, and personal responsibility; that these constitute the foundation stones of national greatness and prosperity is, in itself, a great national hygienic measure. As the accumulation of patrimonial treasures, learning and office, give dignity to families,

and stimulate to higher culture, so the accumulation of treasures of all kinds, and the recognition and cultivation of art and learning by nations, tend to dignify national reputation, and to stimulate citizens of all classes to higher efforts and more patriotic lives.

Thus a nation secures mental and moral growth and breadth of enterprise. No one can look at the wonderful Exposition, now held in this city, without realizing this fact. The world seems, indeed, to be here assembled. The Egyptian, the oldest civilization, stands before us to-day as it stood in the days of the Pharaohs. The march of progress and the attrition of nations may have modified her national life in some outward things, but the central ideas remain the same; her escutcheon is unchanged, and she sends to this Centennial, as an essential treasure, the head of Rameses, thus typifying her original and perpetual dignity, unbroken through the long tide and flow of centuries. And so down through the roll-call of nations, to our own, each has its own grand representative idea. At the end of a hundred years we stand at the statue of Washington, and relate his virtues, as embodying the central ideas out of which grew, and on which rests, the deep, broad and sure foundation of this Republic. Egypt may come to us; she may take our ploughs and reapers, our engines and printing presses; but she will only enthrone Washington when she accepts our ideas.

The true greatness and dignity of any nation will always be measured by the standard of its mental and moral culture, not simply by the intellectual standard it presents in its military power, its science and arts, and its dynamic forces, but also by its will and capacity for morally elevating its citizens, without clash of caste; maintaining universal freedom, with all men equal before the law. The present Emperor of Russia,

realizing such a sentiment as essential to the dignity, prosperity and permanence of the government, transformed, in a day, millions of serfs into freemen, the grandest ukase in the history of time. This is the substance of Magna Charta, the glory of England. This was the ostensible aim of Cæsar. His memory is quite as much dependent on his philosophic culture, and his assimilation to the people, as on his conquests. He shed lustre on Rome, and on mankind, by his amazing combination of simplicity, learning and statesmanship, with the greatest capabilities of a soldier, all of which he illustrated in the midst of a galaxy of the most magnificent minds in the annals of the world. His name fitly represents the power of mental culture in the direction of definite ideas, in a ruler looking to the elevation of a people as the true source of national power.

Rome lost in prestige when she accustomed her people to ideas of conquest and personal ease, above moral culture, in its wide meaning. Indeed, no nation has ever maintained permanent elevation and power, which has encouraged or permitted public opinion to act outside of the pre-ordained boundaries of religious truth. The belief in a God must be the corner-stone on which a nation rests. Both Greece and Rome flourished in power, arts and arms, so long as they clung to a belief in a supreme Providence, above Nature. But when the speculative philosophy of Epicurus and Lucretius, with its absorbing sensualism, usurped the ancient worship, they perished beneath the blight of a cold skepticism. The glory of Egypt was clouded with Cleopatra, who represented deified sensuality on the throne of a Nation. The great Assyrian Empire, in like manner, fell under Sardanapalus, the gilded monarch of Asiatic licentiousness. France well nigh perished when she installed the Goddess of Reason in the seat of Worship, and her Chief Assembly voted Death to be an Eternal Sleep.

Under the cultivation of ideas, and the practice of the principles, to which I have referred, by the founders of this Republic, we have the national fruit, not only in a great and well-established nation, but conspicuously in the wonderful development of the resources of high civilization all over this continent. It is a truth, well worthy to bear in mind always, that education, with them, embraced ideas of religious freedom, which were cultivated together, no matter what the calling in life. And it is not too much to say that in the rigid spirit of utility and the high sense of responsibility of the early fathers, we have the seed from which has germinated, over this broad land, the personal independence of character, the inventive genius, the subjection to law, and the matchless energy, which have made us equal in power to the older nations of the world, which have also given us an individual national character—stamped us as Americans—notwithstanding that we represent all the nationalities of Europe; which have developed a national mental hygiene which reduces and conforms the cosmopolitan ideas of the vast and constant drift to our shores, to the national standard, which prevents anything antagonistic to the fundamental principles of the government from taking root, and which assimilates and harmonizes all the seeming antagonisms to the genius and spirit of the constitution, the moment they are subjected to its dominating idea, “government of the people, by the people, for the people.”

I might properly allude to the great influence exerted on the national mind by such men as Franklin, Rush, William Penn, Robert Morris, Richard Henry Lee, John Jay, the Adamses, Hamilton, Jefferson, Madison, and others, if there were time; but such influence, however special and potent, was, after all, only the projection and happy presentation of principles which,

when thoroughly impressed, acted on the mind of the people in moulding national thought. The work of these men was done through the reason and judgment, and not by popular display and glamour, and it was abiding. Economics and population, education, statesmanship, finance, constitutional law, Political Economy in all its wide bearings, received from them the most earnest and profound discussion. However great their attention to religion, they did not confound it with state morals; but, on the one hand, they maintained Christianity and the highest responsibility to God, and, on the other, they sought to work out, under laws, the mutual rights and relations of men under their new social and political conditions of government.

Their lives were illustrations of the principles they advocated; William Penn exercised a wide and mighty influence in securing not only the mutual co-operation of savages, but also of classes of men bred in other traditions, and in bringing all to the formation of national habits and character. Yet he represented no victor with temporary plaudits, no sensational or dramatic phase of social life or regeneration. His power illustrates what education, aided by elevation of character and equilibrium of the intellectual life and passions, may do in a man who is controlled by truth and directed by spiritual light. Wilberforce, in England, illustrated the same great influence on national mind. He showed how a strong mind, panoplied in its convictions of universal justice, might gradually undermine historic precedents, against all the forces of conservatism arrayed in opposition, as well as against the apparent interests of the nation. Slavery was then a part of the national wealth, but it died through the influence of this one peaceful mind, breathing condemnation upon it, and this in the very presence of those whose material

relations to it were of the closest character. Thus a whole nation was transformed by a mental revolution, wrought solely in the name of universal philanthropy, justice, freedom and religion.

Such are some of the higher triumphs of national culture, when it embraces the moral and spiritual elements of Christianity. Though this age may be characterized as one of liberal tendencies of thought, in all directions, it has been permeated by the principles of Christianity, and to-day there is more respect for religious truth, and a firmer belief in the necessity, for both man and nations, of faith in a God, than when the century commenced. When, in the recent French Revolution, the Archbishop of Paris, Monsieigneur Darboy, was struck down by the Commune, the nation turned from the act with horror. Yet the Bishop was only a man, and one among the hundreds of noble men who thus perished. But he represented Religion, and millions of people, alike Protestant and Catholic, condemned the deed as one of infamy, and as a diabolical defiance of the very instincts of humanity, as well as of the traditional sentiment of Christendom.

The lesson of mental hygiene, for nations, which we learn from all example, is, not that education and wealth, nor the refining influences of æsthetic art, will suffice for the highest development of national mind, but that, if underneath and through all these are not interwoven the great truths of moral responsibility to the author and upholder of all governments, lifting man above the dominion of the baser passions, the nation dies as an individual dies; for "unless the Lord built the house, they labor in vain who build it."

In the convention at Philadelphia, in 1787, for forming a constitution for the United States, after some weeks had passed in fruitless debate, a proposition hav-

ing been made for daily prayers, Dr. Franklin rose and said: "In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers were heard and graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we forgotten this powerful friend; or do we no longer need His assistance? I have lived a long time, and the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow can not fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured in the sacred writings that, except the Lord build the house, they labor in vain that build it. I firmly believe this, and I also believe that without His concurring aid we shall succeed no better, in this political building, than did the builders of Babel."* The motion was carried.

This illustrates the sentiment and temper of those who founded this nation, and may we not say, standing where we do, that the influence of this illustrious example has had some share in determining the tone and the practice, in that respect, of this renowned University from its foundation, whose successive Provosts have been eminent examples of the essential harmony between the different qualities of Faith and Science? These latter thoughts have come into my mind since entering this hall, while looking round upon the long line of Reverend Provosts speaking out from the canvas, and then reading over the door of entrance the grand in-

* Debates on the Constitution.

scription, "IN HONOREM DEI." An institution, like a State, which writes over its portals, "in honor of God," can not fail of success and power, before the people, as more than a century has here demonstrated. And this is my Alma Mater.

For individuals and communities, the quaint lines of George Herbert, with which I close this Address, are a suggestive and pregnant summary:—

Slight those who say amidst their sickly healths,
Thou livest by rule. What doth not so but man?
Houses are built by rule, and Commonwealths.
Entice the trusty sun, if that you can,
From his ecliptic line; beckon the sky.
Who lives by rule then, keeps good company.

Who keeps no guard upon himself, is slack,
And rots to nothing at the next great thaw.
Man is a shop of rules, a well-trussed pack,
Whose every parcel underwrites a law.
Lose not thyself, nor give thy humors way;
God gave them to thee under lock and key.

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